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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

DECEMBER, 1818.

SERMON
PREACHED AT BOYLE'S LECTURE.

No. III.

Isaiah liii. 1—3. *Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form or comeliness, and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; he was despised and we esteemed him not.*

IN my last lecture, I endeavoured to convince the Jews that the rejection of our religion by their forefathers ought not to be considered by them as affording any solid argument against its truth. I endeavoured also to remove the unfavourable impressions which they have received of it from the erroneous doctrines and supersti-

tious practices of the Church of Rome, as well as from the inconsistent and unworthy conduct of too many Protestant professors. I shall now proceed to combat their objections against the religion itself.

The great foundation of our faith is admitted by Jews as well as Christians, namely, that God has promised to send into the world a glorious personage (whom they call the Messiah) who shall be the author of unspeakable blessings to mankind. The difference between us is concerning the alleged fulfilment of that promise. We maintain that the Messiah has been revealed; and that Jesus of Nazareth has a just claim to that exalted title. They assert that the Messiah is not yet come into the world, or at least that he has not been made known, and therefore, that Jesus whom we worship is an impostor. Various are the objections which they raise against his pretensions. Those on which they principally in-

sist, are founded on the obscurity of his birth; the meanness of his condition; the ignominious death to which he submitted; his not delivering their nation from the oppressions of its enemies, and the non-fulfilment of the predictions which had been delivered concerning his glorious kingdom. It will not, I trust, be difficult to prove the weakness of these objections.

1. If we may draw any inference on the subject from the ordinary course of the divine proceedings, some stress may deservedly be laid on the circumstance of God's having almost invariably chosen those whom he designed to make instruments of peculiar usefulness from obscure and humble stations, and his having, for the most part, exercised them with severe afflictions. Was not Jacob, the great progenitor of the Jewish nation, reduced so low that with his staff alone he passed over Jordan and became a hired servant to his uncle Laban? Was not Joseph sold for a slave, made the victim of a false accusation, and compelled to endure the rigors of a long imprisonment? Was not Moses an outcast from his birth, indebted to the charity of a stranger for his preservation, obliged to fly from the land of Egypt that he might escape the wrath of Pharaoh, and notwithstanding the undeniable proofs which he gave of his divine mission, continually resisted and opposed by his rebellious and

ungrateful countrymen. Even David, that eminent type of the Messiah, was exalted from the sheepfold to the throne, which he was not permitted to ascend until he had passed through innumerable hardships. "Which also of the prophets (I may say to the Jews in the words of Stephen, who maintained a similar argument) which of the prophets have not your fathers persecuted, and they have slain them which shewed before of the coming of the Just One; of whom" the rulers of your nation "were the betrayers and murderers." Reasoning then from analogy, the low condition and sufferings of Jesus are no argument of his not being the Messiah. They rather prove the correspondence between his condition and circumstances, and those of the persons who were doubtless designed to be his typical representatives.

2. But, waving this argument, I proceed to maintain, that the humiliation and sufferings of Christ were *necessary* to the completion of that glorious design for which he came into the world. He came, to set up not a temporal but a spiritual kingdom; he came to deliver the Jews and all other nations, not from their worldly enemies, but from their sins, by which they were infinitely more endangered. He came to illustrate the law of God both by the purity of his instructions and the spotless innocence of his conduct. He came to

bring life and immortality to light by his Gospel:—above all, he came to make an atonement for human guilt, and to render the pardon of sinners consistent with the justice of his heavenly Father. For the accomplishment of these objects he was born (as had been foretold) of the family of David, but still of an obscure and humble branch of it, of a virgin betrothed to a man of low condition; though descended from the same royal ancestry. Thus did Jesus pour contempt upon the maxims of those whose hearts were absorbed in the love of temporal greatness. He did honor to poverty by becoming poor; he shewed of how little value human estimation is, when compared with the favour of God, by voluntarily exposing himself to reproach and persecution. He began his preaching by combating those worldly notions to which the carnal Jews were devotedly attached. Poverty of spirit, sorrow for sin, meekness, mercy, and such like dispositions, were the qualifications which he required in the subjects of his kingdom. He insisted on the extent and spirituality of the divine law, in opposition to the vain traditions, the superstitious ceremonies, and the ostentatious performances of the Scribes and Pharisees. He admonished his followers to aim not at the praise of men, but at that honour which cometh from God only. Instead of encouraging them to throw off the Roman yoke, he exhorted them to render unto Caesar the things

which were Caesar's, as well as unto God the things which were God's. In a word, he declared to them, that his kingdom was not of this world, and that those who would enter into it must undergo such a transformation of nature, such a change of temper and inclination, as would be equivalent to the new birth of the soul. Such were the lessons which Jesus taught both by his preaching and his example: and surely they are lessons which they who consider man as an immortal being, placed in this world as in a state of probation and discipline, in order that he may be trained up for an inheritance of endless glory—they are lessons, I say, which those who think in this manner will confess to be truly noble and worthy of a teacher sent from God. That such lessons could be best inculcated by one whose habits of life exemplified his doctrine cannot be denied, especially when it is considered that Jesus gave abundant proofs of his being able to raise himself, had he been so disposed, to the summit of earthly grandeur. The miracles of Jesus are acknowledged by the Jews themselves to have been wrought. Could not he then, who was able to multiply provisions so that a few loaves and fishes became sufficient to feed seven thousand persons, have easily collected and maintained a numerous army? Could any earthly power have resisted him who was able to controul the legions of infernal spirits, and whom even the winds and

the sea obeyed? Surely, if Jesus consented to remain in a state of meanness and of poverty, it was not from necessity but choice. He chose, I say, to exercise his stupendous power, not for the acquisition of riches, not for the aggrandizement of himself and his followers, but for the manifestation of the divine glory, and for the spiritual and temporal welfare of mankind. He went about doing good, his miracles were for the most part acts of beneficence; by the performance of them he remarkably fulfilled the prediction of Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." To this prediction he seems to have appealed when he said to the messengers of John the Baptist, "Go, and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." It is evident, therefore, that the low condition of Jesus was his own voluntary choice, and that if he had been disposed to yield to the wishes of the multitude who were desirous to take him by force and make him a king, he would have found no difficulty in supporting his pretensions to royalty.

mitted afford any argument against his being the Messiah. The very purpose for which he "took part of flesh and blood was, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage." For this cause it was, that "he took not on him the nature of angels; but he took on him the seed of Abraham." Did the Jews consider this, they would no longer find the cross of Christ a stumbling-block. They would perceive the necessity of his humiliation and sufferings if they understood the system of the divine government, or were able to comprehend the typical institutions of their law, and the uniform testimony of their prophets.

God, who is the infinitely wise and just governor of the universe, will not permit sin to be committed with impunity. This is a truth which might almost have been anticipated by reason, but which is clearly made known by revelation. When Moses desired to witness a display of the divine glory, "the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, *and that will by no means*

3. Nor does the ignominious death to which he sub-

clear the guilty." Here, in the midst of an assurance of the divine goodness and mercy, we find an awful declaration that sin shall not go unpunished. How can these apparently opposite statements be reconciled? How can God forgive iniquity and transgression and sin, and yet by no means clear the guilty? I leave the Jew to prove the consistency of these statements upon his own principles. For my own part, I can only understand it by referring to the declaration of a Christian Apostle: "All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just and the justifier of him that believeth in Jesus." Here we find a satisfactory explanation of the manner in which the divine attributes of mercy and justice can harmonize in the pardon of offending man. We find that God would not allow his laws to be broken without exacting the penalty which they denounce; and yet that he mercifully absolves the guilty party by putting his own Son in the place, and causing him to become the propitiatory sacrifice for the sins of the world. Viewed in this light the cross

of Jesus instead of being dishonourable becomes glorious. By it the justice of God is most awfully displayed; by it the sanctions of the law are most completely established; by it pardon and salvation are provided for the whole human race. It is true that the death of Jesus was accursed (a circumstance on which the Jews delight to dwell) for "it is written, Cursed is every one that hangeth on a tree:" but let it be remembered, that the guilt which merited the curse was ours. We, not Jesus, had deserved the ignominy and the suffering, but he of his unparalleled goodness bore it for us. We had drawn upon ourselves, we all, I say, Jews and Gentiles alike, had drawn upon ourselves, the sentence which the law denounced, when it said, "Cursed be he that confirmeth not all the words of this law to do them;" but "Christ hath redeemed us from the curse of the law, being made a curse for us." And shall we ungratefully esteem that dishonourable to him, by which we are delivered from eternal misery? If he who, "being in the form of God thought it not robbery to be equal with God," was content for our sakes to make "himself of no reputation, and to take upon him the form of a servant;" nay, even to humble himself still more deeply, and become "obedient unto death, even the death of the cross:" if he thus condescended and thus suffered for us, shall we on that account

despise him? Shall we not rather resolve to glory in his cross, and triumph in the consideration that by his voluntary humiliation and sufferings we are redeemed? Such doubtless must be the feelings of every real Christian. But since my argument is with Jews it may be proper to enlarge more fully on the subject. I shall therefore endeavour to convince them, *first*, that a noblersacrifice was necessary for the expiation of human guilt, than those which were offered under the Mosaic law; and, *secondly*, that it was foretold by the Prophets, that the Messiah should suffer in order to take away the sins of the world. Let me entreat them, in the first place, to consider what reason there can be for imagining that the legal sacrifices could expiate the guilt of sin. Could there be any such proportion between the blood of bulls and of goats and the value of human souls, that the one should be accepted as an adequate ransom for the other? Could the deaths of such victims make any satisfaction to the divine justice? Could their blood wash away the stains of sin, and purge the conscience of the offender? Could the sacrifices which the Jewish priests were wont to offer year by year continually make the comers thereunto perfect? If they could, why did they not cease to be offered? Why were the solemnities of the great day of expiation annually repeated, if there were any real merit in the sacrifices then offered to pro-

cure the favor of God? Surely the repetition of these oblations proves that they were only typical, and instituted to preserve in memory the promise concerning that greater sacrifice which being offered once for all was to make a complete atonement for the sins of all men. This view of the subject is confirmed by that passage in the fortieth Psalm, where the Messiah is represented as saying: "Sacrifice and offering thou didst not desire; mine ears hast thou opened," (or rather, as there is reason to believe we ought to read with the LXX.—"a body hast thou prepared me,") burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God." He did fulfil that will by suffering for us; by making himself the victim, and the cross the altar upon which, as our great High Priest, he offered himself to his heavenly Father. Therefore (as the prophet Isaiah declares) "the Lord is well pleased for his righteousness' sake, for he has magnified the law and made it honourable." By his voluntary death he has shewn the awful validity of its sanctions and the evil of transgressing it, more fully than if every human being had been condemned to endless torments.

I proceed, *secondly*, to maintain, that the sufferings of Christ were necessary in order to accomplish the predictions which

had been delivered concerning him from the beginning of the world. When God vouchsafed to our first parents that gracious assurance which laid the first foundation of human hope—the assurance that the seed of the woman should bruise the serpent's head, he also declared that the serpent should bruise his heel, thereby intimating that the more ignoble part of the Redeemer, his human nature, should suffer in his conflict with Satan. The same truth was inculcated by the death of the paschal lamb, the blood of which, sprinkled on the door posts of the Israelites, preserved them from the stroke of the destroying angel.

But it would be endless to recount all the typical and prophetic declarations on this subject. Two passages of the prophet Isaiah will, I trust, suffice to prove that the Messiah was to suffer. Let the fiftieth chapter of that evangelical prophet be carefully studied, and it will be seen that the same person is the speaker throughout, and that he who says: "Wherefore when I came was there no man! when I called was there none to answer? Is my hand shortened at all that I cannot redeem? or have I no power to deliver?" he who says this, I maintain, says also, "The Lord God hath opened mine ear and I was not rebellious, neither turned away back. I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame

and spitting." Such are the words of the Messiah as recorded in the way of anticipation by the prophet Isaiah, and such exactly were the indignities to which the holy Jesus patiently submitted, and for submitting to which the Jews continue to despise him. But the passage which above all others proves my assertion is the chapter from which the text is taken. We find it foretold in the first place, that few would believe the report of the Gospel, or acknowledge the revelation of God's almighty power displayed in it. The obscurity of the Messiah's birth is plainly intimated in these words: "He shall grow up before him as a tender plant, and as a root out of a dry ground." His being "despised and rejected of men;" his patience in suffering: the injustice of his condemnation; his death with the malefactors, and burial in the rich man's sepulchre; are distinctly foretold. So also is the cause of his sufferings, and the false judgment which the Jews would make concerning them, explained in the most exact and striking manner. "Surely he hath borne *our* griefs and carried *our* sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for *our* transgressions; he was bruised for *our* iniquities; the chastisement of *our* peace was upon him; and with his stripes *we* are healed. All we like sheep have gone astray; we have turned every

one to his own way; and the Lord hath laid on him the iniquity of us all." I am well aware of the efforts made by the modern Jews to evade the force of this prophecy, and the pains which they take to shew that it does not relate to the Messiah. In doing so, however, they contradict their own Paraphrasts and their ancient Rabbies, who did not hesitate to acknowledge that this passage does relate to him. Instead of those words in the foregoing chapter with which the prophecy begins, and which we translate, "Behold, my servant shall deal prudently," the Chaldee Paraphrast renders, "Behold, my servant the Messiah shall prosper:" and Solomon Jarchi on the place observes, "Our Rabbins understand this of the Messiah," assigning this as a reason for their doing so, "they say that the Messiah is stricken, as it is written, He took our infirmities and bare our griefs," which are the words of the 4th verse of the 53d chapter, from which circumstance (as Bishop Pearson justly remarks*) we may perceive how the ancient Jews joined the latter part of the 52d chapter with the 53d, and expounded them both of the same person.

He also cites the Bereshit Rabba, which in two several places of Genesis applies this prophecy to the Messiah. The Midrash, on Ruth ii. 14,† does

the same. And Rabbi Moses Alshech* speaks yet more fully of the consent of the ancient Jewish doctors upon this place; "Behold our Doctors of happy memory conclude with one mouth, as they have received from their ancestors, that this is spoken of the Messiah." Other proofs might be brought from the Talmud† to the same purpose, but these are sufficient to shew that the modern Jews, in applying this prophecy to the case of their own nation and not to the Messiah, have departed from the tradition of their forefathers. Perhaps there is no one who has shewn greater ingenuity in his attempts to evade the force of this prophecy than the learned Rabbi Isaac Ben Abraham. In his *דיוק אמונה*, he maintains that it foretels the sufferings of the Jewish people, and represents them as being punished for the offences of the Gentile nations. I should detain you too long were I to follow him step by step, and shew how grievously he distorts the sense of the original, in order to accommodate it to his own views. But I will not hesitate to maintain, that any candid person who shall read his commentary on this chapter (which the Jews themselves consider as one of the best adapted to their purpose) will see that he by no means gives the true sense of the prophecy, nor comes up to its plain

* See Pearson on the Creed, Art. ii. p. 87, Ed. 1669.

† See Patrick in loco—also Pearson ut supra.

* Cited by Bishop Pearson ut supra.
† Pearson on the Creed, Art. iv. p. 182.

and literal meaning ; whilst, on the other hand, a bare comparison of it with the narrative of the evangelists, will be sufficient to evince that it was literally and exactly fulfilled in Jesus. As to the notion that the Jews were made to suffer in behalf of the Gentiles ; they must be hardy indeed, if they can deny that they have guilt enough of their own to answer for ; and must be highly presumptuous to imagine that they have sufficient righteousness to justify themselves, much more that they can make amends for the sins of heathens and of Christians. As to the pretence of Rabbi Isaac, that the context proves this chapter and the three last verses of the preceding one, to relate to the Jewish nation, and not to the Messiah, this I do not scruple plainly to deny. It is true that the prophet has been foretelling the glorious elevation to which Jerusalem and its citizens shall one day be exalted—and that in the 54th chapter he proceeds to shew how the Jewish church, described under the image of a barren wife, shall become fruitful, and her seed shall inherit the Gentiles. All this, however, is perfectly consistent with the Christian exposition of the chapter, and harmonizes better with it than with any other interpretation.

The prophet, in this whole series of predictions, is describing the glorious change which shall be wrought in the condition of his countrymen at the second advent of the Mes-

siah. With this description, he interweaves an account of the sufferings which that exalted personage was to undergo at his first advent, and declares, that in proportion to the contempt and ill treatment which he then endured, shall be his exaltation and glory at his second coming. He says, “ Behold my servant (or, according to the Chaldee Paraphrast, my servant Christ) shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men. So shall he sprinkle many nations ; the kings shall shut their mouths at him ; for that which had not been told them shall they see, and that which they had not heard shall they consider.” What is this, but a declaration that the Messiah should in due season be exalted as much as he had before been depressed ; and that he who had borne the form of a servant, and whose visage had been marred even by a crown of thorns, should become the author of spiritual consolation to many nations, and be revered by the kings of the earth.

To the Jewish question, how could Jesus see his seed, and prolong his days, whereas he died childless, and at an early period of his life ? I answer (and they cannot deny) that the original words signify, “ He shall see a seed which shall prolong its days,

and the pleasure of the Lord shall prosper in his hand." He has indeed seen a holy seed of true disciples, a faithful Church, of which the days have been prolonged, and shall be prolonged to the end of time, or rather to all eternity, and of which the Jews themselves are destined one day to become members. Then, indeed, will the Lord divide him a portion with the great, and he shall divide (as it ought to be rendered) the strong for a spoil: because he hath poured out his soul unto death, and was numbered with the transgressors, and bore the sin of many, and makes intercession for the transgressors, even for those who now despise him, but shall then acknowledge him, and once more be numbered with his people.

Then shall it indeed be said, "Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord." Fruitful as the Gentile church has been, and many as are her converts, yet when the Jewish church embraces the faith of Christ, her offspring shall be still more abundant, and her converts exceed in number. O glorious time! auspicious season! would that it were now arrived! would that this day might be the beginning of it—that the descendants of Abraham might this day be persuaded to acknowledge

their Messiah. Whenever that blessed period does arrive, they will perceive the harmony of their prophecies, and understand how those passages which now appear discordant may be completely reconciled.

The imagination entertained by some of the Jews, that there are to be two Messiahs; the one, of the tribe of Ephraim, ordained to suffer; the other, of the tribe of Judah, ordained to reign, and triumph, will then give place to juster views of the Redeemer's character and kingdom. They will see that, instead of two Messiahs, there was to be a twofold advent of the Messiah: that, in the first, he was to overcome their spiritual enemies, though suffering in the conflict; in the second, he was to make them victorious over their temporal enemies, and raise their nation to that pre-eminence which it is destined one day to enjoy over all the nations of the earth. They will then recognize Jesus of Nazareth as the deliverer of their nation—the true Immanuel, and will perceive how those prophecies are to be fulfilled, on account of the non-filment of which they refuse to acknowledge him.

Let me beseech you, children of Abraham, to consider the explanation given by Daniel, in his 2d chapter of Nebuchadnezzar's vision concerning the four kingdoms. Remember that "a stone was cut out without hands, which smote the image upon his feet, that were of iron, and clay, and

brake them to pieces. Then were the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. That stone represents the kingdom of the Messiah. It was not set up, as your forefathers and you have thought it would be, by great exertions of human power; but it was cut out of the mountain without hands. It was silently and gradually reared by the wonderful providence of God. It was to be *the kingdom of the stone* first, before it became *the kingdom of the mountain*: and so it has been hitherto, but the time is fast approaching when it shall complete its triumph over the Roman, which was to be the last of the four kingdoms; and that idolatrous empire, which you have justly considered as typified by Assyria and by Babylon, shall be broken in pieces.

They who have persecuted the saints of God shall themselves be brought to confusion; the tyrannical power which has so wonderfully increased its strength shall fall, and your enemies and ours, be involved in one tremendous ruin.

Then shall the peaceful reign of the Messiah prevail over the whole earth. Then, in those "last days, shall the mountain of the Lord's house be estab-

lished in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

After quoting this delightful passage, how can I do better than close with that remarkable apostrophe into which the prophet breaks forth; "O house of Jacob, come ye, and let us walk in the light of the Lord." Come and embrace the religion of your heavenly Master. Come and enlist under the banners of your glorious Messiah. Let us walk together in the light of the Lord, and unite in celebrating the praises of the same adorable Redeemer, that coalescing into one Church, we may together sing the song of Moses, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Therefore glory be unto thy name, for ever, and ever. Amen.

EXTRACTS FROM A WORK,

ENTITLED,

“DISCOURSES ON THE ECCLESIASTICAL AND CIVIL POLITY OF THE JEWS;”

Written by Isaac Abendana, a learned Jew, and printed in London in 1706.

OF THE SCHOOLS AMONGST
THE HEBREWS.

“THE necessity as well as usefulness of schools for the instruction and education of youth is so apparently manifest, that, in the opinion of our doctors, mankind could scarcely subsist without them; because, otherwise men could neither preserve the dignity of their nature, as reasonable creatures, nor have any thing but their outward shape to distinguish them from brutes, as being destitute of those accomplishments of the mind, which principally conduce to that end: which accomplishments proceed originally from God Almighty, the author and supreme giver of all excellencies whatsoever; and can be preserved by no other ordinary means, than by being conveyed from one to another in settled method of instruction, which is the general design of the Institution of Schools.

“About this time, (the year of the world 4797) our nation being dispersed all over the world, these schools ceased. But in what part of the earth soever a competent number met and settled into a community (as they did wheresoever they could have that advantage) still their principal care, and the

first thing they did, was to erect schools; many whereof have been heretofore of credit and renown in divers countries of Europe, viz. Spain, Portugal, Germany, &c. and several are at this day established in the Turkish dominions, Barbary, Persia, and generally wheresoever they are allowed to settle. Of the ordering and managing of these schools under their modern constitution take the following account.

“We have already said, that wheresoever a competent number of those of our nation were settled into a standing community, the first thing they took care of was, the erection of a public school. Now this, according to the greater or lesser number of those that were to be instructed, was always greater or lesser, and was to be maintained by a public fund settled for that purpose: insomuch that every particular congregation in particular places was obliged to take care of furnishing out such a place of public education; and whatsoever sufficient number of them neglected this, made themselves thereupon liable to an *anathema*.

“These orders are kept up under the modern constitution with all possible exactness and fidelity; so that if any of the lesser towns refuse to comply with them, the greater cities have power to excommunicate them, and never revoke their sentence, till they have forced them to it. And indeed such is the strictness of our modern

discipline in the matter of instruction and education, that every master of a family, who cannot have the advantage of a public school, is obliged to maintain a master at his own private charges, till his children be out of the *lower forms*, and have by their proficiency in learning qualified themselves for the *higher schools*. For the due ordering of which schools, and that they may answer the design of their institution, in being serviceable to the public necessities, two of the chief men in every synagogue are appointed yearly, about the day of Pentecost, whose business it is to take care of their respective schools. To which end they oblige themselves once every day to visit them, and to see that both master and scholars perform their respective duties; and for the greater encouragement of the latter, these *governors* meet several days before they proceed to a new appointment, and publicly examine them; in which examination they that acquit themselves well are publicly rewarded. The governors are likewise to take care that the youth in the synagogue perform their devotions solemnly and regularly, and have power to correct any party offending in this kind by suitable punishments, though gentle methods are generally pursued, it being thought most agreeable to treat youth with sweetness, and a kind of condescension to their weakness.

“Next to the governors it is

not improper to consider masters of schools, and what qualifications were requisite for their charge. Concerning them, therefore, we may observe, that it is required, not only that they should be persons of good parts and intellectual abilities, but likewise that they should be of known probity and integrity; that so their lives comporting with their doctrine, they might be able to instruct both by precept and example. Also it is required, that they should not use severity, nor indeed any rough methods of correction, unless where they are altogether necessary, and that only for a terror to others, not to gratify their own hatred, or any other indecent passion. As to the scholars, it is expected from, and required in them, that they should be of an humble and teachable disposition: that they should behave themselves with modesty and an agreeable reverence to their teachers, and be every way qualified by virtue and good manners to reap the benefits of their instruction; neither following the bent of their passions, nor addicted to any vicious pursuits; the master being obliged to fortify their minds with honest and laudable dispositions against all such impressions; and if either for want of natural sagacity, or sufficient industry, any one is found incapable of rising to a sufficient pitch of learning, he is taken off from his studies and obliged to betake himself to some meaner employment; it being thought inconsistent

with the honour and dignity of the law, to be handled by persons of mean abilities. It is a rule with us, that no child be admitted into our public schools under six years of age; and some not before they are seven; a just and due regard being always had to the vigor or weakness of their constitutions; and then, after they have been accustomed to some principal texts of the law, as, *Hear, O Israel, the Lord our God is one Lord, &c.* by their parent's care over them, so as to be able upon occasion readily to account for them. Upon their first admission, they are to be instructed in the law of Moses; to be taught the text and historical passages of it, together with the writings of the prophets: it being thought most proper, that their first advances in learning, should be bottomed upon the same foundation with their religion, that so both may grow up together. After this, they are to proceed to the oral law, or the Mishna, whereby they are to be instructed in the literal sense and meaning of the written law, with the text of which they are already acquainted. Sometimes also, for the exercise of their wit, and for trial of their acuteness, the masters used to propound allegories and parables to them, under which, is always couched some pertinent and highly significant piece of knowledge; and oblige them to find out the allusion. This method of instruction, has been all along practised both by phi-

losophers and poets, especially in the eastern parts of the world, as history does abundantly inform us. After they have made an agreeable proficiency in these studies, they advance to logic, thereby to qualify themselves for the due exercise of their reason, in discerning the proper consequences of things from their immediate or remote principles; in forming a true judgment of their connexion or disagreement, and thereby fortifying their minds against erroneous and sophistical impressions. Their judgments being thus settled, and by age and experience sufficiently matured, they betake themselves to the *higher forms*, and apply themselves to natural philosophy, and some part of the mathematical science; and lastly, (if their inclinations will carry them so far) to metaphysics; in a word, to every part of useful knowledge. However, there are not many that arrive to these heights: as to natural philosophy, this is to be learned from the first chapter of Genesis, upon which account, it is called, *The Study of the work of the Creation*; which being encumbered with great difficulties, is not wont to be publicly explained, but only in private, to the party that desired it. As for metaphysics, neither is this study to be otherwise attained to, it being grounded upon the first chapter of Ezekiel, which is looked upon as no less difficult, and therefore not to be explained but with the like caution.

“The number of scholars under one master is twenty-five, and this completeth a school: but if the number increase to forty, then the master is obliged to take an assistant, to the end they may be the more carefully educated. If they exceed the last number, either another master is to be appointed in the same school, or else another school is erected. This is to be understood of the younger sort, whose tender years require that an extraordinary care and diligence should be used toward them: otherwise, and in our greater schools, the number of students is not precisely determinable; they amounting sometimes, to three or four hundred, and may be more or less, according as the places, where the respective schools are situated, are more or less populous. In these, the masters read in quality of professors, and, therefore, address themselves to all their auditors at once, and consequently, there is no need, as in those of the lower forms, of a particular application. In this, also, the master is placed in a chair, on an eminence, above his auditors, who are seated round about him, and receive his doctrine with all possible attention. They have the liberty to put what questions they please to him, if they arise out of the subject of his discourse, (otherwise, they are not allowed to speak) and that to be done orderly, one by one. There is also an interpreter appointed, who is to repeat what the master de-

livers, for the benefit and instruction of those, that are at so great a distance, that they cannot hear with sufficient advantage. Sometimes, the master proposes ‘a piece of sophistry, with design to exercise the skill of his auditors, by trying whether they discover it to be such, or not. The scholars of inferior rank are constantly kept on duty; only they are allowed a liberty on the eves of the sabbaths and other festivals; on the former whereof, they have no new lesson, but are obliged to a repetition of what they had learned all the week before.

“We have before taken notice of that modest and reverential behaviour in general, which the scholars are to express toward their respective masters; to which, we shall only add, that they are obliged to pay honour and deference to them, in the same measure, and in the same degree, as to their parents, upon which account, they are not allowed to call them by their own names, but by that of *master*. And, indeed, so high an esteem and veneration is every where maintained toward the doctors, that they challenge a great respect, purely on account of that character; so that neither age nor quality, wholly exempteth any man from paying it. And because they are usually called *elders*, notwithstanding, they may be otherwise very young, therefore is it thought matter of duty, to give them due reverence, according to what is

commanded, Leviticus xix. 32. *Thou shalt honour the face of the old man.* And here, it may not be amiss to observe, that it is looked upon as very criminal, if any person duly qualified, refuse to be a teacher, inasmuch as he hinders the progress of the law; as, on the other side, if any one of mean abilities, or, however, before he have arrived to a competent pitch of knowledge, shall take upon him to judge and to interpret the law, he is censured as a wicked, rash, and proud man, because he extinguisheth the light of the law, and destroyeth and lays waste the vineyard of the Lord of hosts: and of such, the wise man speaks elegantly, in calling them *foxes*; *the little foxes that spoil the vines*, Cant. ii. 15. Now, to the end that none may be admitted to teach publicly, who are not every way qualified, as to their intellectuals, provision is made, that no person shall become a teacher, unless he be not only approved by the chief masters in the place, where he designs to open his school, but also have taken the necessary degrees required to fit him for that charge; which degrees are conferred, by giving the party, desirous of them, such or such a title before the congregation, and a power of teaching or interpreting the law; and authority of imposing mulcts and penalties upon the refractory and disobedient. This is generally accompanied with laying on of hands upon the party so dignified, and then he

is taken by the hand, and placed in a chair appointed for that purpose. In some places, a book of the law is put into his hand; after which, he is proclaimed a teacher, or doctor. These titles are so different, in different places, that it were endless to recount them all; the most general, and best known, is that of *rabbi*; though it must be acknowledged withal, that titles are but of a late standing, because, whilst our nation flourished in its laws and polity, and teachers were appointed by the great council at Jerusalem, every man's proper name was esteemed the best title, nor was any other conferred. The laying on of hands, invested the party with a sufficient power to exercise his abilities, and, as this practice obtained all along in the time of the old prophets, so is it grounded upon that text, Deut. xxxiv. 9. *And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him.*

To the Editors of the Jewish Expositor.

Gentlemen,

IN submitting to your consideration the preceding article, which, I hope, will not prove unacceptable to the readers of your useful publication, I beg to make one or two observations. The necessity and utility of schools for the instruction of youth, are now too generally admitted, to require particular notice. The custom of establishing a public fund for the

maintenance of the schools for Hebrew children, wherever that people are settled in sufficient numbers, is both wise and commendable; and it appears to be so important a measure with them, that neglect in this respect, subjects the parties concerned, to *excommunication*.

Whether this canon is enforced by the synagogue in the present day, I cannot say, but the London Society seems to have paid some deference to it, not only by having already educated two hundred children of the Hebrew nation, but also by their intended erection of two substantial school houses on either side of their *Bethel* in Bethnal Green. One of these, designed for one hundred boys, it is said, will soon be finished, and the other, for as many girls, waits only the pecuniary aid of Christians to be realized. For this specific object, a public fund has also been instituted, somewhat after the manner of the Jews; but with this difference, that it is not confined to this or that synagogue, but is open to the Christians of all the churches. But what struck me most forcibly in perusing the chapter from whence the extracts were taken, is the remark of this learned Jew upon the first admission of the Hebrew children into their schools: he says, 'They are to be instructed in the law of Moses; to be taught the text and historical passages of it, *together with the writings of the prophets*.' Now, Gentlemen, I have frequently heard it affirmed, (and this

opinion has gained some ground among Christians) that, so far from the Hebrew children being taught the writings of their prophets, even the inspired Isaiah, at least his liiid chapter, is passed over in the synagogue; and Daniel, the greatly beloved of God, is said actually to be degraded from the higher bench of prophets to the lowest seat of that goodly fellowship. How we are to reconcile these opposite statements I know not, except we suppose, that some few rabbies may have acted without the authority of the high-priest, in thus excluding and degrading the writings of these holy men of old; who, we are taught to believe, both wrote and spake as they were moved by the Holy Ghost. Observe, that Isaac Abendana is clear and positive, that it is *not* the general custom of the synagogue to prohibit the reading of the prophetic writings, but that it forms a part of their scholastic plan to teach their children, and of course their adults, out of the prophetic books; and the reason he assigns for it is, that it was "thought most proper, that their first advances in learning *should be bottomed upon the same foundation with their religion*." Here then, is a direct acknowledgment, that the religion of the Jews is not founded on Moses only, as some ignorant persons imagine, *but upon all the prophets*. The only real difference then between the religion of the saints under the Old dispensation and

that of those under the New, appears to be this, that the former is founded upon the prophets, and the latter upon the apostles as well as prophets; the chief corner stone of the ecclesiastical building, which was fitly framed together by the infinite wisdom and power of the divine architect, being one and the same. The apostle Paul, in writing to the Ephesian converts, reminds them, that though they were once Gentiles, and consequently aliens from the commonwealth of Israel, and strangers from the covenants of promise, yet, that since their conversion, they had been admitted into the family of God, and brought into a state of friendship and reconciliation with him; and in reference to this happy event, he adds, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; *and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*"* That he is the stone of stumbling and rock of offence to both the houses of Israel, foretold by Isaiah,† who should be rejected by the ecclesiastical builders in Jerusalem,‡ is evident from our Lord's own interpretation, to be found in Matthew,§ and confirmed by the evangelists

Mark and Luke;* and further by St. Peter, who in his 1st Epistle, ii. 4—8, refers to a parallel passage in Isaiah xxviii. 16.

While therefore some of your readers may take comfort from the words of this same apostle, "unto you which believe he is precious," awful is the reflection, that there are still millions who call themselves Jews, but are not, and multitudes who call themselves Christians, but are of the Synagogue of Satan, to whom the above consolatory words do not belong, but rather that tremendous sentence pronounced by the lips of Immanuel himself, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

When Peter and John were brought before the council at Jerusalem, to answer to a charge laid against them for healing a diseased man, they were asked, "By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand

* Eph. ii. 19. † Isa. viii. 13—15.

‡ Psalm cxviii. 22, 23.

§ Matt. xxi. 42—45.

* Mark xii. 10.—Luke xx. 17.

here before you whole. *This is the stone which was set at nought of you builders, which is become the head of the corner.* Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

HEBRAICUS.

JEWISH CATECHISM.

The following Dialogue is translated from a Jewish Catechism, written in Dutch, on the coming of the Messiah.

Question. You have said it to be one of the principal heads of the Jewish Religion, that we believe in the coming of the Messiah; what do you mean by this coming of the Messiah?

Answer. That at the time, when it shall please God, he will send a prince professing the Jewish religion, being a descendant of the house of David, to gather the people of Israel.

Q. Is that merely a hope, a wish, or is it one of the fundamental articles of our faith, resting upon the Holy Scriptures?

A. Surely it is a matter of faith, resting upon the holy Scriptures: God, having threatened our forefathers, when disobeying his commandments, with heavy punishments, has at the same time promised them, that he never would forget them, and that he would make them partakers of ever-

lasting happiness, that he would not permit them, to be utterly cut off or destroyed, but that he would gather and unite them again. Now, as divine promise cannot fail, and the first part of the prophecy is fulfilled, undoubtedly the latter part likewise shall be fulfilled. Deut. xi. 16, &c. Lev. xxvi. 44. 54. Is. ii. 2—4.

Q. Is not the latter part of that promise already fulfilled at the building of the second temple?

A. No, for it was only a small part of the people that returned, and exercised religious service after the building of the temple. And as to the ten tribes, nothing has been heard with certainty concerning their abode. Besides, the building of that temple has been attended with great difficulties; and its glory was far from being as great as that of the first; neither did any prophet exist at that time. When in consequence of God's promise, and upon his commandment, a restoration will take place, then it will not be a partial one, but, surely to the whole extent.

Q. Is the time of the coming of the Messiah determined?

A. It is determined with God, and with him only. God answered Daniel upon a similar question to that effect: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Chap. xii. 9.

Q. May the time not be accelerated?

A. According to the Rabbins, the coming of the Messiah may be accelerated, when Israel shall be converted, piety and virtue be cultivated among the children of Israel. The Rabbins say: "Great is conversion, for it causes salvation to approach."

Q. May the time be retarded?

A. Surely; for in the same manner as piety and virtue accelerate the coming of the Messiah, increasing impiety and vice must retard it.

Q. Whose descendant will the Messiah be?

A. He will be an offspring of the house of David, son of Jesse, descending from him in a straight line by male issue. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Isa. xi. 1. Isa. xi. 10, calls him the root of Jesse. Jer. xxx. 19, David their king. Ezek. xxxiv. 24, My servant David; and farther: My servant David shall be their prince for ever. Hos. iii. 5, calls him again, David their king.

Q. As all these passages only mention a descendant of David; why do you say, that he is to be a male offspring, that is, descending from man?

A. Because the children of Israel do always trace their genealogies to their fathers, as you may see in the first chapter of the book of Numbers.

Q. What are the attributes of the Messiah?

A. He shall be exalted, high, wise, prudent, strong and

pious; his kingdom shall endure for ever. Isa. lii. 13. Isa. xi. 2. Dan. vii. 18. Dan. ii. 44. The Rabbins teach also, that he shall be higher than Abraham, more exalted than Moses, yea, much higher than the ministering Angels. Medras Tanchooma.

Q. Can you quote more passages from the holy Scriptures, containing testimonies of the coming of the Messiah?

A. Yes, there are still many passages in the holy Scriptures which bear testimony of it. But to avoid too great proximity, I will only mention some few among them. Isa. xi. 10. Isa. xxvii. 13. Isa. xlv. 22, 23.

Q. Will something precede the coming of the Messiah?

A. The second appearance of the prophet Elias. Mal. iii. 23.

Q. What will be the consequence of the coming with respect to the Jews?

A. They will all and for ever be virtuous, unanimous, and humane. Jer. xxxii. 39. Jer. xxxiii. 15, 16. Ezekiel xxxvi. 26, 27. Isa. lv. 17. 19, 20.

Q. Will only the Israelites share in that happiness?

A. No; virtue, unanimity and humanity, shall dwell among all the nations of the earth. There shall reign everlasting peace; the world shall be full of wisdom, and all men shall confess the eternal supreme being to be the only God. Isa. xi. 6. which words imply, that the

most barbarous nations shall treat one another as brethren. Isa. xi. 9. Zech. xiv. 9.

Q. Ought we to continue expecting the Messiah, though the promise of his coming has not yet, after the expiration of so many centuries, been fulfilled?

A. Yes, surely. The word of God must at last be fulfilled. With God, a thousand years are only as one day, yea, as a moment, Psalm xc. 4; and during this seeming delay, the word of God is more and more spread abroad. Our holy books, translated in all languages, and diffused among the most distant nations, come to the knowledge of all men; and thereby the unity of God and the truth is known over the whole earth. This delay was already foretold before the destruction of the first temple. God has also foretold it in an express manner by the prophet Habakkuk. Chap. ii. 3.

Q. Can you produce any more arguments, to prove, that it is our duty to wait for the coming of the Messiah?

A. Yes; the words now quoted, imply themselves such an argument. For the second temple being built only seventy years after the destruction of the first, there were found many individuals, who had seen both of them. Esdras iii. 12. The time was thus not proceeded so far, as to make unseasonable such a kind of admonition. And therefore the divine promise, given to

Moses, cannot be fulfilled by the building of the second temple.

Q. May happiness be obtained, though the Messiah is not come?

A. Yes, he that doeth the will of God, and obeyeth his commandments, shall be rewarded both in this life and in the life to come, and consequently obtain happiness.

Q. If any one meanwhile should give himself out to be the Messiah, how should we in such a case conduct ourselves?

A. If he be the true Messiah, the proofs will be such, as no human power will be able to resist. (Maimonides) But if he be not the Messiah, it will be the duty of every Israelite, to deliver such an impostor to the tribunal, that he, as a rioter, may suffer his well deserved punishment. He is also to be considered as a false prophet. (Maimonides.)

Q. Ought this expectation to have any influence upon our conduct in society? and does it make any difference as to our relation to the government and the country in which we live?

A. In the first place, in order to render ourselves worthy the promised favour, we ought to promote the knowledge of God and virtue, to teach it to our children, and by performing all our religious, civil, domestic and social duties, to turn the expectation to our own profit. And in the second place, the prince or the government of the country in which we are born, or where

we dwell, is likewise *our* prince and *our* government; the duties of all subjects, are also *our* duties, &c.

Q. Why did the prophets and the wise men among the Israelites continually long for the coming of the Messiah?

A. Because they then would be able to satisfy their desire after studying in due manner the holy oracles, and live according to their precepts, and also to become wiser through the enjoyment of a neverceasing rest, whereby the way is prepared for perfect happiness, to be enjoyed in the world to come. For there, understanding, wisdom and truth, will increase more and more. This prospect will be realized, because Messiah, the Son of David, will be wiser than Solomon, and a prophet nearly equal to Moses. Therefore shall he instruct his people, and teach them the knowledge of God: and all the nations of the earth shall hearken to his doctrines. Men shall also, stimulated by wisdom, bridle their propensities, live a better life, and thereby obtain a higher age.

ON THE DIVINE SONSHIP OF CHRIST.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING observed in your Number for August last a paper of Exoniensis "on the divine Sonship of Christ," I would offer a few remarks on the subject of that paper, trusting to your candour for their insertion.

The point which Exoniensis wishes to prove is, that our Lord Jesus Christ is the Son of God with regard to his divine nature: he seems fully aware that this doctrine has been regarded by many wise and good men as implying "priority of existence on the part of the Father, and subsequence of existence on the part of the Son," in fact, as they think, amounting to something like what is called High Arianism; but Exoniensis himself considers such ideas futile in the extreme, and endeavours to establish his doctrine by quotations from the scriptures, and the fathers of the first three centuries. With regard to the latter I shall not attempt to follow him, conceiving that, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation:" Art. 6. Nor can I comprehend what deference a Jew, who may possibly meet with his essay, may be disposed to pay such writers as Tertullian, Origen, &c. But with regard to the Scriptures he has cited, not one of them appears to me to prove the point he aims at.

The first passage of scripture cited by Exoniensis, is from the 2nd Psalm, "Kiss the Son." This is to prove that the second person (as he is called) in the adorable Trinity, was called

"the Son" long before his incarnation. Admitting this, How does it prove that he is the Son, *as to his divine nature*, which is the point Exoniensis contends for?—Let him refer to Acts xiii. 33. and he will find that the words, "Thou art my Son, this day have I begotten thee," are applied by an inspired apostle, not to the doctrine of eternal generation, but to the resurrection of Jesus from the dead. The first remark therefore of Exoniensis proves nothing; at least nothing to the point in question.

His second remark seems to be founded on a belief that the names, Father, Son, and Holy Ghost, given in the scriptures to the three divine persons in the Godhead, are expressive of the relation in which they stand to one another as distinct persons in the divine essence. This ought first to be proved if Exoniensis wishes his essay to carry conviction, because many Trinitarians believe that the names of Father, Son, and Holy Ghost, are names not of nature but of office; not intended to express the relation in which they stand to one another as divine persons in the Godhead, but that in which they stand with regard to the covenant of grace, and the incarnation of the Lord Jesus. Parkhurst, to whom Exoniensis refers in one part of his letter, says on the word *πατηρ*, that it is spoken of God "first essentially. It denotes the divine essence, or Jehovah, considered as the Creator, &c.—2ndly, The divine essence, con-

sidered as the father of *the human nature of Christ*." Taking then the word in this sense, Christ may well be called the Son of the Father, as to his human nature, as he is for the same reason called the Son of God in the passage cited by Exoniensis; "The Holy Ghost shall come upon thee, &c." THEREFORE that holy thing which shall be born of thee shall be called the Son of God.

Exoniensis appears to quote no scriptural authority in his third remark to prove the point in question: two passages indeed are introduced, but rather casually, than for the express purpose of proving that Christ is the son of God as to his divine nature; but at the close of the paragraph, the sentiment of a *Heathen* is cited for this purpose, of which it will be sufficient to say in the words of a Heathen, "*Non tali auxilio, non defensoribus istis.*"

On the fourth remark of Exoniensis I would observe, that it does not appear that any of the scriptures he has adduced will prove his point. Let it but be kept in mind that our Lord Jesus Christ is "perfect God," as well as "perfect man;" and the scriptures referred to may be easily explained without resorting to the doctrine of eternal generation. It is indeed difficult to follow Exoniensis in his quotations from scripture under this head, because he has introduced them in a loose way without order or connexion, and with so many interlineations of

his own that they seem rather a paraphrase on his own hypothesis, than a plain and simple appeal to the testimony of scripture. Leaving out the interlineations, they stand thus : —“The only begotten Son, who is in the bosom of the Father—The glory as of the only begotten of the Father—Unto the Father, who hath translated us into the kingdom of his dear Son, who is the image of the invisible God—In the form of God—Equal with God—The first born of the whole creation—For by him were all things created; all things were created by him and for him, and he is before all things—The Son (is) heir of all things—By whom the worlds were made—Upholding all things by the word of his power—The brightness of his (God’s) glory, and the express image of his person—As he hath by inheritance obtained a more excellent name than they, (the angels). For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?—But unto the Son he saith, Thy throne, O God, is for ever and ever :—And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest;—they shall be changed, but thou art the same—He who built all things—As a Son over his own house—(Melchisedec without) beginning of days, made like unto the Son of God—the same yesterday, to day, and for ever.”

Now it may be asked, what is there in all these scriptures to prove that our Lord Jesus Christ is the son of God *with regard to his divine nature?* Why he is called the only begotten Son has been already shewn from scriptural authority, Acts xiii. 33. and in the scriptures above cited he is spoken of as very God, and very man; as a divine person, in the Godhead, “equal with God,” and also, as a Son, of whom the Father said, “This day have I begotten thee;” but farther they do not speak, and I think this testimony concerning the person of Christ will be found quite sufficient for any humble believer; It is enough for the Christian to know that he has an Almighty Saviour who is both God and Man in one Christ. By faith he believes that this adorable Saviour, on whom all his hopes depend, is, according to the prophetic declaration, “A child born,” and “a Son given;” and at the same time, “The mighty God, the everlasting Father, the Prince of Peace.” Isa. ix. 6.

I shall not follow your correspondent Exoniensis in his demonstration of “the truth of the disputed doctrine from the express statements of Dr. Clarke himself,” conceiving that demonstration can only be drawn from the Bible, and that the statements of men are only to be regarded so far as they coincide with the holy scriptures—That the Lord God, the God of Abraham, Isaac, and Jacob,

the God, not of the Jews only, but of the Gentiles also, may abundantly prosper your Society, and make it the means of turning the hearts of many of

the children of Israel to their true Messiah, the Lord Jesus Christ, is the prayer of your constant reader,
B. H.

PROCEEDINGS OF THE LONDON SOCIETY.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The Committee of the London Society, desirous that their subscribers and friends may duly appreciate the field of usefulness, which through the goodness of God is opening before them abroad, and may thus be excited the more readily to assist them in seeking out labourers, and providing means for its cultivation, have directed that the following extracts from their Minutes should be published in the Expositor. We earnestly invite the attention of our readers to them.

At a Meeting of the General Committee, held June 24, 1818, at 10, Wardrobe Place, Doctors' Commons,

Resolved—That at its next meeting, this Committee will take into mature consideration the subject of Foreign Missions, both as it respects the appointment of Missionaries, and the propriety of opening a separate fund for that purpose.

At a special Meeting, held July 20, 1818,

Rev. C. S. Hawtrey stated,
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that from his recent communication from the Rev. L. Way, and the Rev. N. Solomon, it appears, that there is a great opening in Poland for the establishment of a Missionary to the Jews.

Resolved—That this Committee are of opinion, that under the existing circumstances it appears of the utmost importance to the cause of this Institution, that the Rev. N. Solomon should be stationed in Poland, as a Missionary to his brethren of the house of Israel; and for that purpose, this Committee are willing to take upon themselves the expence of such Mission, requesting the Rev. L. Way to communicate his sentiments as to the best mode of settling the Rev. N. Solomon in such a situation, either alone, or in conjunction with some other person, as may be found most adviseable.

At a Special Meeting of the General Committee, October 13, 1818,

Resolved—That Minute 602, appointing the Rev. N. Solomon Missionary in Poland be confirmed, and that an

English clergyman be procured, as soon as possible, to be stationed with him as a fellow labourer in the same work.

Resolved—That the above Resolution be inserted in the Expositor, with an earnest request to the friends of the cause to seek a clergyman duly qualified for so important a situation.

Resolved—That a distinct fund be opened for the purpose of raising the means for carrying on Foreign Missions, and establishing Foreign Schools amongst the Jews; to be denominated the "Fund for Foreign Jewish Schools and Missions."

Resolved—That as prospects of extended usefulness upon the Continent are daily opening to the Society, it is expedient to educate pious young men, (born of Christian parents,) in order to qualify them for such stations, as from time to time it may be judged proper to occupy amongst the Jews, in the capacity of Missionaries, Catechists, or Schoolmasters.

REV. N. SOLOMON'S JOURNAL.

(Continued from p. 405.)

It is generally acknowledged by Christians, and Infidels themselves cannot deny, that the present existence of the Jewish nation is a wonder in the annals of nature and of providence—to find their religion, their character, and their leading features

unalterably preserved, amidst all the vicissitudes of time, the utter extinction of so many kingdoms and nations, once the light and the glory of the universe, and above all, amidst the fires of persecution, dispersion, banishment and oppression, through which they have successively past for upward of eighteen centuries, is a phenomenon unparalleled in the page of history. To this circumstance of their marvellous preservation, and to their peculiar character and condition, we are often referred, and justly referred, as a living demonstration of the truth of Christianity; and the incontestible fact, that *they* have been for ages and centuries the only depository of the oracles of God; that of *them* according to the flesh Christ came, and that men of *their* kindred have been the first promulgators of his glorious Gospel in the world, cannot fail to produce upon the Christian mind a feeling of veneration and regard, of sympathy and compassion, towards this favoured, though for a time rejected, people of God. But it is strange and melancholy to consider, that whilst Christians have thus regarded their elder brethren with an eye of complacency, as the primary instruments and ministers, as it were, of their happiness, and in a measure as a source of their confirmation and consolation, they seem to have lost sight altogether of the misery and darkness in which the Jews, rejecting their Messiah and Redeemer, were so long involved; and un-

touched by motives either of gratitude or pity, they have not only suffered them to remain in ignorance and unbelief, but, in direct opposition to every Christian principle and virtue, men calling themselves Christians, and pretending a zeal for God, have heaped upon this unhappy nation every species of persecution, cruelty, and wrong, and all that was calculated to increase their prejudices, and raise their enmity against the holy religion of Jesus. It is not, however, my intention to dwell at present upon this *last* circumstance. The wonder is greater, that Christians themselves, real Christians, lovers of God and man, desirous for the salvation of souls, and zealous for the glory of their Redeemer, that *they* should, amidst their efforts and labours to promote the knowledge of the Gospel of Christ in every country, and among every people, leave the ancient people of God out of their list. Till very late, nothing, absolutely nothing, has been attempted to convince the Jew of his error, and awaken him out of the sleep of ignorance and death—"My people are destroyed for lack of knowledge."—The apologies which are commonly offered for this unaccountable want of attention are, that "the task is arduous and hopeless of success," that "the time of the conversion of the Jews is not arrived," that "the work will be effected in a miraculous manner by the immediate hand of God, without human agency."

I might ask in answer to those, what has been so often asked, that allowing the work to be arduous, allowing that there are prejudices to be subdued, and difficulties to be surmounted, is it then a reason why we should therefore sit down satisfied in our conscience with doing nothing? Do we then enter upon our labours in the Redeemer's vineyard, trusting in the work of our own hands, or do we look for the dew of his Holy Spirit, which he has promised to accompany the means, which we use in reliance upon his blessing? Is it also for the disciples of Christ "to know the times and the seasons which the Father has put in his own power?" or "have they dived into the secret counsels of the Most High, or looked into the sealed volume of the decrees of the Almighty?" And where is the authority in scripture to suppose that the conversion of the Jews will be instantaneous and miraculous, and will not, like the conversion of the Heathens, be effected through the means of human, but proper and lawful efforts? Scripture teaches us otherwise, Jer. iii. 14, 15. Our blessed Lord, who so lately had deeply experienced their prejudices and unbelief, still commanded his disciples before his ascension into heaven, that they should preach repentance and remission of sins to all nations, *beginning at Jerusalem?* and if this solemn injunction is binding upon Christians in succeeding ages, are we not *bound*

to preach the Gospel to the lostsheep of the house of Israel? For my part, I am convinced, that it is a high, imperious, immediate duty upon us, yea, necessity is laid upon us, and woe unto us, if we preach not the Gospel unto them. It would not perhaps be difficult to prove, that however original and rooted the prejudices of the Jews, their unbelief and even their hatred against the Messiah have been, at the time when he appeared unto them in the flesh; and however diligently these prejudices have been transmitted and infused into the minds of their posterity for a long period afterwards, their rejection of the Gospel, and their prepossessions against the Christian religion, has, for centuries back, principally, if not entirely, proceeded from a mere *ignorance* of its divine nature and transforming influence, and from a lamentable and injurious example, which, alas! too many nominal Christians set constantly before their eyes. Yes, the Jews have long seen that the time of their Messiah's appearance *is past*, and their expectation of one to come have long been fainting and drooping. Many have been convinced too of the insufficiency of *their* religion, to comfort their souls here, and to save them hereafter; and hence they lately had recourse to the formation of various sects, to different modes of worship, to abstinent and tormenting lives, and have chosen themselves

rabbies, whom they almost worship as deities. In short, they have long been prepared for the reception of a better hope than theirs; the iron has long since been ready for the hammer; and "except we had lingered, surely now we had returned a second time." These observations, Sir, are not the offspring of a fanciful imagination; they are founded, I may confidently say, upon a long and close acquaintance with my brethren, upon an intimate knowledge and insight into their principles, practices, and mode of thinking; yea, upon my own past experience; and they are abundantly confirmed by our late converse with them, when I have been enabled to reconsider the melancholy but interesting picture, with a calm, unprejudiced, and Christian eye. When I reflect on the very kind reception with which, with a very few exceptions, the Jews in Poland universally favoured us, and on the pleasing attention and even eagerness with which they listened to our conversation and addresses, I am cheered with a conviction which I have no hesitation to affirm, that they are *now* in a favourable state to receive the Gospel of Christ, and that *this* is the time to send unto them good tidings of joy and salvation; and when I recollect and re-examine the prejudices that were manifested, and the arguments that were alleged against "the truth as it is in Jesus," I am emboldened to assert, that they are not so much the effect of a

blind and bigotted zeal for their own notions and sentiments, as they proceed from an entire want of knowledge and just conceptions respecting the doctrines and precepts of the Gospel, and are such as fall under the province of sound reason and mild argument to obviate. The general cry against Jesus is not now, blessed be God, that which was once heard in the hall of Pilate, "Away with him, away with him, crucify him." On the contrary they are ready to admit, that his character as a man was unexampled, his morals excellent, and that his grand end was the reformation of a wicked world. Some among them, do even admit him, as a prophet sent from God: but what they stumble at, are those divine and sublime doctrines which distinguish the Gospel from all human systems of religion and morality, and which we are told, the natural man receiveth not, because they are foolishness to him, neither can he know them, because they are spiritually discerned. But if "the preaching of the cross is unto the Jews a stumbling block and unto the Greeks foolishness; unto them which are called, both Jews (let it be remembered,) and Greeks, Christ is the power of God and the wisdom of God." Why then, I would now ask, should we shrink from sending as well as preaching the Gospel of the glory of God, to the Jewish nation? why should we shun

to declare unto them the whole counsel of God? and why should Christians not direct their charitable efforts and their talents in endeavouring to open the divine volume of revelation to the Jew, prove to him, out of his own Scriptures, that Jesus is the Messiah the Son of God, and pray that the Holy Spirit would open his ears to hear, and his eyes to see, the things that belong to his own peace? Among the leading doctrines of the New Testament, that which is most offensive to the Jew, is what is called the doctrine of the Trinity in the Godhead, and the incarnation of our Lord Jesus Christ. It is well known that the grand truth which pervades the whole volume of the Old Testament, and which forms its distinguishing features, is the doctrine of the Unity of God. "Hear, O Israel, the Lord our God is *one* God," was a truth which Moses saw himself unceasingly obliged to enforce, as he found his people surrounded by numerous idolatrous nations, each of which had divers and multiplied deities, for the objects of their worship. The first words in the tables written by the finger of God himself were, "I am the Lord thy God, thou shalt have no other Gods before me:" the prophets too who witnessed the repeated relapses of Israel into lamentable idolatry, were on their watch to proclaim repeatedly that "the Lord, he is God, and beside him there is none else:" and in

fact, till after the appearance of our blessed Saviour, the Jews were the only depositaries and preservers of that great doctrine, no less inculcated in the New than in the Old Testament. No wonder, then, if this people regard with a suspicious eye a doctrine which, founded as it is upon the supreme authority of divine revelation and bound as we are to believe and maintain it, yet if not rightly apprehended and understood *may*, at least, lead men to usages and practices inconsistent with sound reason and revelation itself. But is there no safe ground then, upon which this doctrine, mysterious as it is, can yet be maintained and proved? shall we fear to enter the list with its gainsayers? or is the doctrine of the 'Trinity' therefore *against* our reason, because it is *above* our reason? Let us then endeavour to explain to our Jewish antagonist, that whilst we maintain this sublime doctrine as an article of our faith, we would at the same time shudder to annex to, and confound with it, any idea of Polytheism—that we are as strict advocates for the Unity of the Supreme Being as they themselves are, and while we confess the Trinity of persons in the Godhead to be above our comprehension, we hold it solely on the authority of divine revelation, which, if once granted to be a direct message from God unto us, we are bound to yield implicit faith to *all* its contents, without a

sigh or struggle; and thus we firmly believe and maintain *the fact*, without presuming to explain *the mode* of its existence. Besides, we may remind the Jews, that their own ancient Rabbinites (as an English divine has proved) held and expressed similar notions respecting the Deity, in works which are to this day had in great reputation among them.

The abolition of the ceremonial law under the Christian dispensation, is another great obstacle in their way, and against which, all without exception loudly and with an air of triumph exclaim.* That this should form so formidable an objection, in their opinion, against Christianity, may be accounted for in different ways—their views, in the first place, of spiritual things are so scanty and circumscribed, that they are altogether unable to look through the figure to the substance, and are too apt to substitute a form for a reality. The only characteristic which marked and distinguished Judaism from Christianity, and other religions, was their extreme and minute observance of the ceremonial law of Moses, enlarged and branched out to an absurd extent by the Talmudical expositions: it was in the *strict* observance of these commandments that they assumed a superiority over surrounding nations; time and

* On this subject, what they most insist upon is the change of the Sabbath from Saturday to Sunday.

habit also led them to regard it as that which constitutes the very essence of their religion. And finding at the same time nothing else in themselves or their religion capable to support or alleviate the remorse of a guilty conscience, they stamp no less than an eternal value upon temporal ceremonies, and vainly imagine that their religion must altogether fall or stand with these shadows and figures. I am led to these remarks from the simple conviction, that in order to remove the effect, it is requisite to be acquainted with the cause. Let Christians prove to their Jewish brethren both the theory and example, that *true religion* consists not in unmeaning ceremonies, that God is a spirit, and they that worship him must worship him in spirit and in truth: that that being who is glorious in holiness delights not in such sacrifices; that "to obey is better than sacrifice, and to hearken than the fat of rams:" and *then* let us point out to them their original use and intent, how they were shadows of good things to come, and how the substance of every one of them may be traced in the grand and stupendous system of Redemption revealed in the New Testament.

Among other objections, one which requires our attention and serious reply is, that "many predictions in the Old Testament, the accomplishment of which were to be synchronical with the advent of the Messiah,

remain to the present as yet unfulfilled. Some of these prophecies, however, are by no means to be understood in a *literal* sense, and others relate exclusively to the *second advent*, which will be triumphant and glorious: but of this the Jews seem to form no idea whatever, though their own commentators themselves confound it with their strange supposition of two Messiahs, one of whom should appear in an humble and suffering form, and the other as a triumphant king and conqueror. But there is one highly important circumstance, in which the Jew will at last take up his refuge in his controversy with the Christian, and where in my opinion, he finds the greatest difficulty in reconciling his mind to the religion of Christ; and that is, the very painful fact, that thousands of those who call themselves by the name of Christ, live and act not as if they were the followers of the holy Jesus, but as worse than Heathens and Publicans. This is a subject on which I do not dwell with pleasure, but I cannot refrain from mentioning it to your Excellency. Where, asks the Jew, is the excellency of Christianity above Judaism? where is the humility, the meekness, the love, the good will you speak of? This we know, is in reality *no* objection whatever against our religion itself, for the question is not what Christians *are*, but what they *ought to be*, and what they *will be*, "if so be that they

have heard of Christ, and been taught by him as the truth is in Jesus." But such is the unhappy effect! and, O! that Christians would consider their awful responsibility. O! that they would remember that by their unholy and impure lives they "crucify to themselves the Son of God afresh," and put him to an open shame, and disgrace their holy religion, while they endanger their immortal souls. Would Christians only live according to their holy profession, and would they display in their actions and lives, the transforming and sanctifying influence of the blessed Gospel of Christ, they would at once refute the most formidable objections, afford the most cogent arguments, and preach the most eloquent Sermons in favour of Christianity.

I made the above observations to your Excellency, in order to shew that Christians in general, and especially those who are surrounded by numerous Israelites, may in their various capacities contribute much in directing their attention unto the most important of all subjects, viz. the salvation of their souls in the reception of the Messiah, Redeemer, and Saviour. If pious and able Christians would employ a part of their time and talents in composing and distributing among them short tracts in the language of their respective countries, they have reason to expect the blessing of the Almighty, and may be made honourable instruments in has-

tening the coming of our Lord and Saviour Jesus Christ and his glorious kingdom: and great shall be their reward.

The distribution of the New Testament in the Hebrew language, and in that which forms the Jewish dialect, I need scarcely mention to your Excellency, as the only effectual weapons that will be mighty through God "to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ." But the above observation, and indeed a slight acquaintance with the mind and spirit of the Polish Israelite, will, I think, convince us of the indispensable necessity of sending also good books and good Missionaries unto them. For my part, impressed with the importance of the subject which I have feebly endeavoured to lay before your Excellency, and convinced that all other means used for the conversion of the Jews, except the preaching of the pure Gospel, in what shape soever it be, must prove ineffectual. I have devoted my life and my talents, limited and insignificant as they are, to the service of my Redeemer, and to the eternal welfare of my brethren according to the flesh; and repeatedly would I express my unfeigned and humble gratitude to his Imperial majesty, that he has deigned to offer me his permission and protection

in the exercise of my labours in his majesty's vast dominions, and should it please the Lord, to bless in any degree my poor endeavours, I shall truly rejoice, to have brought but *one* stone to the foundation of that spiritual temple, which, I am sure, was not out of the benign Emperor's view, when he had so graciously condescended to remember the children of Israel, and to sign a decree, the object of which is, their spiritual and eternal welfare.

Permit me, Sir, to conclude this paper, with a single, and not unimportant suggestion.—It is agreed, on every side, that among the various ways and modes in which we may be engaged to promote the welfare of our fellow-creatures, one highly momentous branch is, the attention which we pay to *the rising generation*. Will not this apply with considerable force with regard to the Jewish nation resident in Poland? It is a notorious and melancholy fact, that of all the Jewish tribes scattered on European ground, they are the only people who continue to neglect the education of their children, under the superstitious and pernicious notion, that it interferes with their religious principles. The studies of their youth, which are generally continued till twenty years of age and upwards, are confined solely to the Talmud, and its innumerable host of commentators, which, in the language of an enlightened Israelite, forms *une science qui mene a rein*—this

stupendous work, replete with superstition and absurdity, they have adopted in preference to the Bible itself; rejecting all study of language, history and science, as hurtful and unprofitable, they thus infuse into the soft minds of their youth, notions and principles directly contrary to sound reason as well as to true religion, and highly prejudicial to their own solid happiness, to that of their country, and of society at large. Does the child arrive at the age of twelve or thirteen years, he is now put into a matrimonial condition at the discretion of his parents, and after six or seven years more of Talmudical nonsensical employment, he is thrown upon the world, surrounded by a considerable family, and ignorant of all art, science, or profession whatever, he is forced to have recourse to precarious and uncertain means of subsistence; is thereby rendered incapable of all reflection or investigation, and dead to all life-giving resources, either of useful science, or true religion.

It cannot, however, be denied by any reasonable being, that every sovereign has an incontestible right to exercise a watchful eye, and to URGE the education and cultivation of youth in his lawful dominions. The infinite importance of providing a proper education for the Jewish youth in Poland, did not escape the penetration of the great Joseph II. emperor of Austria, and numbers of that people in Galicia, still

experience the salutary and happy influence of his schools so wisely appointed, and beautifully arranged, exclusively for the education of Israelite children; many it has led to the habit of reading and reflection, and rendered them capable to examine the claims of the Christian religion, by means of those books which were otherwise inaccessible to them, and not a few have, through that means, been awakened to a sense of the insufficiency of Judaism, and the superior excellency of our holy religion.* That a similar plan might be easily adopted and *enforced* by his Imperial majesty, on his majesty's Jewish subjects in Poland, I think, will admit of no question whatever; that such a plan, if prudently conducted, will, and *must*, ultimately prove useful in conducting them to the Christian faith, will admit of little doubt. But *one* circumstance, I must take the liberty of stating to your Excellency, viz. *that some of the more enlightened part of their community ardently wish, and impatiently wait for his majesty's command respecting such an institution, and they even request me to propose it to his Excellency the prince Galitzin, and to state, they are willing to assist in forming a plan that*

would involve the government in no expence whatever, and the object of which would be, to turn a part of the public properties of the communities, otherwise spent in useless ceremonies, &c. into this most salutary channel. This, Sir, is, in my humble opinion, a subject extremely important, and highly deserving our immediate attention. Should his Excellency the prince Galitzin conceive it in any degree practicable, I should be happy to suggest such remarks respecting a plan of that kind, as in my mind, might, I trust, be conducive to its ultimate success, and to the promotion of the grand end, which, as Christians, we must never lose sight. I have only farther to acquaint your Excellency, that my present intention is to settle at Wilna, for the ensuing two or three years, for the purpose of promoting the knowledge of the Messiah and his Gospel, among the numerous Israelites which inhabit that city and neighbourhood. My plan in pursuing this blessed object will be simple, as it is, I humbly trust, undertaken in dependance on the blessing from on high, and not on the wisdom of man. It shall consist, as far as I can judge at present, in expounding the scriptures of the Old and New Testament, in distributing Bibles and suitable tracts, in visiting Jewish families, and in instructing those poor children, whom their parents shall be willing to put under my care. Should I meet with a favourable opportunity

* The writer takes this opportunity of paying a tribute of gratitude to the memory of that wise Emperor, through whose care alone, he also was taught to read, reflect, and judge for himself, and has thus, through divine mercy, emerged from the depths of darkness and superstition into a land of light and life.

to further the laudable views of your Committee, I shall rejoice to avail myself of it, fully persuaded that these two streams of benevolence and charity proceed from the same fountain, and will ultimately unite in the same ocean; that they are undertaken in one and the same spirit, have in view one and the same object, and will finally redound to the praise and glory of one and the same Redeemer, in whose communion and love I have the honour,

Sir, to remain,

Your Excellency's

Most humble and most obedient
Servant, B. N. S.

BRISTOL AUXILIARY SOCIETY.

At a Public Meeting, held at the Great Room, in Prince's Street, on Thursday, Oct. 22, 1818,

MAJOR-GENERAL PROLE,

In the Chair,

The following Resolutions were unanimously passed:—

On the Motion of COLONEL SANDYS, seconded by the Rev. CHARLES SIMEON.

I.—That the Report, which has this day been read, be approved and adopted; and that it be printed and distributed, together with the audited Account, under the direction of the Committee.

On the Motion of the Rev. CHARLES HOARE, seconded by the Rev. C. S. HAWTREY.

II.—That the favourable re-

ception of the Hebrew New Testament by the Jews, calls for the gratitude of every friend of the Bible;—and this Meeting rejoices to hear, that the *Second Edition* of that important work, on stereotype plates, is proceeding with all diligence; and that the Parent Society is likewise preparing an impression of the German New Testament in the German Hebrew character.

On the Motion of the Rev. T. T. BIDDULPH, seconded by the Rev. F. ELWIN.

III.—That this Meeting duly appreciates the valuable services of the Bristol Ladies' Auxiliary Society, and earnestly solicits the continuance of their beneficial aid.

On the Motion of the Rev. ROBERT COX, seconded by the Rev. WILLIAM KNIGHT.

IV.—That this Meeting congratulates the Honourable and Right Rev. the Patron, the Vice Presidents, and the other Officers of this Auxiliary Society, on the general prosperity of the Parent Institution, and its various Auxiliaries and Associations; as also, on the growing concern manifested by Christians for the temporal and eternal welfare of the ancient people of God;—that COLONEL SANDYS be added to the list of Vice Presidents;—and that the following Officers be nominated to transact the affairs of this Society during the ensuing year, with power to fill up vacancies, viz.

Treasurer.

George Thorne, Esq.

*Secretaries.*Rev. J. Hall, A. M. Belle-Vue, Clifton
Wm. Plenderleath, Esq. 49, Park-st.*Committee.*Abraham Gray Harford Battersby,
Esq.

Henry Ball, jun. Esq.

Benjamin Bickley, Esq.

Edward Brice, Esq.

Samuel Brice, Esq.

Durbin Brice, Esq.

Stephen Cave, Esq.

Captain Carpenter

Isaac Cooke, Esq.

George Daubeney, Esq.

Henry Davis, Esq.

Arthur Foulks, Esq.

James Fripp, Esq.

James George, jun. Esq.

George Gibbs, jun. Esq.

John Gray, Esq.

William Hall, Esq.

Abraham Hillhouse, Esq.

George G. Meares, Esq.

Philip Protheroe, Esq.

J. F. Williams, Esq.

On the Motion of the Rev.

J. BOAK, seconded by

CAPTAIN CARPENTER.

V.—That the thanks of this Meeting be given to those Clergymen who have delivered Lectures in this City during the past year, on subjects connected with the conversion of the Jews;—and this Meeting cordially welcomes, on the occasion of this its Third Anniversary, the Rev. CHARLES SIMEON, ROBERT COX, CHARLES HOARE, and C. S. HAWTREY.

The Rev. CHARLES SIMEON returned thanks in behalf of himself and brethren.

(Signed) G. PROLE, *Chairman.*

The Chairman having left the chair, which was taken by COLONEL SANDYS, it was unanimously Resolved,

On the Motion of the Rev.

JAMES OLIVE.

That the thanks of this Assembly be presented to Major-General PROLE, Vice-President of this Society, for his kind attendance and conduct in presiding over the business of the day.

JOHN HALL, A. M.

W. PLENDERLEATH,

Secretaries.

Congregational Collections.

St. Mary Redcliff	.	.	23	1	3½
St. James,	.	.	44	2	0
St. Werburgh's	.	.	15	4	4½
Clifton	.	.	44	14	2
St. Maryleport	.	.	8	14	2
St. Peter's	.	.	13	14	2
St. Paul's	.	.	21	12	8
Temple	.	.	20	0	5
St. Michael's	.	.	8	6	8
Bedminster	.	.	6	11	8
Public Meeting	.	.	36	2	0

£242 3 7

New Subscriptions and Donations.

Colonel Sandys, Portland Square	(Don.)	5	5	0
Do.	(Ann.)	1	0	0
Mrs. Sandys, Do.	(Do.)	1	0	0
John Fripp, Esq.	(Don.)	1	0	0
T. Roworth, Esq. Coombe Lodge, Blagdon,	(Do.)	5	0	0
Mrs. Roworth, Do.	(Do.)	1	0	0
The Right Hon. the Countess Dowager of Southampton	(Do.)	5	5	0
Do. Do.	(Ann.)	2	2	0
Mrs. Church, Richmond Terrace	(Don.)	1	0	0
Mrs. Hannah More, Barley Wood	(Ann.)	5	0	0
Mrs. Chappell, Churchill	(Don.)	1	1	0
W. Perry, Esq. Do.	(Ann.)	1	1	0
A Friend, per Rev. J. Hall	(Don.)	10	0	0
Rev. James Olive, Portland Square	(Ann.)	1	1	0

Miss Coleman, Duncan			
House, Clifton (Ann.)	3	0	0
Miss J. Coleman, Do. (Do.)	3	0	0
A Friend, per Miss Hensinan			
(Don.)	2	0	0
Miss Price, 21, Mall, Clifton			
(Ann.)	1	1	0
Thomas Baynton, Esq. Clifton,			
(Do.)	1	1	0

Benefactions to the Hebrew New Testament Fund.

Miss M. Roberts.	1	0	0
Miss Coote, Clifton	1	0	0

School Fund.

Miss Coote	1	0	0
Mrs. Church, Richmond Terrace	1	0	0

On the Tuesday following the Bristol Meeting, the Rev. Messrs. Cox and Hawtrey, met a small Association of Ladies, recently formed in the city of Bath, in support of our important cause. The facts which were communicated respecting the present state and prospects of the Society, were such as tended to animate them to perseverance in the good work in which they have engaged. All seemed ready to adopt the resolution of Nehemiah of old, "The God of heaven, he will prosper us, therefore we his servants will arise and build."*

On the following Sunday, by the permission of the Rev. Mr. Richards, the Rev. Mr. Hawtrey recommended the subject to a numerous congregation at St. Michael's church. Although it was not convenient to allow a collection to be made at the doors, several new subscribers were in consequence obtained.

In the Evening, the same

gentleman preached in the parish church of Holt, about ten miles from Bath, at the invitation of the Rev. Mr. Lye. Here he found a very devout and attentive country congregation, and a collection of £12. was made at the doors.

On the following Sunday, he preached in the Morning, in behalf of the Society, at Corsham, the Rev. Mr. Whish, Rector, where a collection was made of £12. 14s. And in the Afternoon, at the village church of Laycock, by the permission of the Rev. James Paley, Vicar, son of the late eminent author. The collection at the church doors, was £5. 16s. 2d. and the Rev. Mr. Paley added a subscription of £1. 1s. to the Hebrew Testament Fund, and the same to the General Purposes. On Wednesday following, by the kind permission of the Rev. Mr. Roe, Rector, he preached two sermons in the parish church of Newbury, Berks. The weather was unfavourable for a full attendance, but the collections amounted to £23.



EXTRACT OF A LETTER FROM
THE REV. N. SOLOMON TO THE
REV. C. S. HAWTREY.

St. Petersburg, Sep. 26, 1818.

My dear friend and brother,
I HAVE just received your kind letter, dated Aug. 31, for which I feel sincerely obliged to you. My heart is comforted with a communication from you, my dearest friend, and I rejoice

* The books of EZRA and NEHEMIAH should at this time, be attentively studied by those who are engaged in our cause.

to find, that your Committee takes a lively interest in the welfare of the numerous and long neglected Jews in the Polish territories. But the *news*, that your Committee has kindly determined to make me their first missionary in that country, has, I must say, produced an uncommon feeling within me. You say, "They wait for my reply, whether I am willing, in the strength of the Lord, to become so;" and, can I hesitate a moment, to enter into so honourable, so divine, and so *demanding* an engagement, and to answer your question in the affirmative; "Here I am, send me," is, I trust, the ready language of my heart. But the new and awful responsibility that now revolves upon me, seems to lie *heavy* upon my mind—to become accountable to a British public for every step and action in that important cause—the importance of a missionary employment in general, and the peculiar difficulties, temptations, duties, and consequences which are unavoidably attached to a *Jewish* mission, these, and similar thoughts present themselves, and I am apt to cry out, "Who is sufficient for these things." Such, my dear brother, is our corruption, that we are often more deeply impressed with a sense of our responsibility to men, than with the awful idea, that we shall all stand before the judgment seat of Christ to give an account of the things done in the body. We oppose our weakness

to Almighty power, and we shrink back at the view of approaching trials and troubles, instead of meeting them in the strength of him, whose word and promise stand fast for ever, and whose faithfulness is from everlasting to everlasting. May I then be enabled to enter upon this work of faith and labour of love, sensible of my own inability, but strong *in* the Lord and in the power of his might; for this purpose, I would earnestly crave your unceasing prayer for your poor brother, as well as the prayers of your Committee, and of all who favour the dust of Zion.

EXTRACT FROM THE REPORT
OF THE
EDINBURGH MISSIONARY SOCIETY.

April 1818.

UNDER the head Astrachan, the Report states concerning the Missionaries at that station, "They have likewise had repeated conversations with several Jews from Endery, a town of the Kumack country, about a days' journey to the south west of Kitzliar, and in which there are no fewer than about three hundred families who profess the Jewish religion. Besides these, there are said to be five hundred Jewish families at no great distance to the south of Endery; among whom they reckon about a hundred rabbies. They all speak the Persian language in their families, but have no books except in He-

brew; and indeed they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament; and when the prophecies concerning the Messiah were mentioned to them, they endeavoured to explain away or pervert the meaning of almost every one of them. They said, however, that they would read the New Testament, if they had it in Hebrew. The Missionaries accordingly, having procured some copies from the Astrachan Bible Committee, Mr. Dickson, after a long and interesting conversation with them, in which he laboured to convince them, that the expectations which they still cherished of the personal appearance of the Messiah, as their temporal deliverer, would never be realized, because he has already come in a very different character, as a spiritual Saviour; presented them with nine copies, which, with one formerly given, make in all ten copies of the Four Gospels and Acts of the Apostles in Hebrew." May his prayer and ours be heard and answered, *that the reading of them may be the dawn of Gospel light among the Jews of*

Endery; that so, the veil may be removed from their hearts, and many of them be made to see, that Jesus is the Messiah promised to their fathers, and that he is able to save to the uttermost all that come unto God by him.

EXTRACT FROM
THE PHILANTHROPIC GAZETTE
OF OCT. 28, 1818.

Hamburgh, Oct. 16.—"A division has arisen among the Jews of this city, concerning the mode of celebrating the rites of their religion. A large party among them have fitted up a place of worship, resembling a Christian church, in which, though they insist that the Jewish doctrine alone shall be preached, they have adopted the exterior ceremonies of the Christians. This proceeding, has been strongly objected to by the rabbies and others of the sect, but hitherto in vain."

[We suppose, that this refers to the reformed Jews, who adopt a method of moral teaching and exposition, similar to that of Christians, and reject many of the traditions of the elders.]

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Brewer, Miss Ann, collected by her.....	0	7	9
Mackworth, Sir Digby, Bart. Great Ormond-street	10	10	0
Simeon, Richard, Esq. St. John's, Ryde, Isle of Wight	10	10	0

FOR GENERAL PURPOSES—*continued.*

Bradford Ladies' Society,	per Rev. S. Redhead	.....	7	5	0
Collections after Sermons, per Rev. Robert Cox:—					
Parish Church, (Rev. H. Heap, Vicar).		16	0	0	
Horton Chapel, (Rev. S. Redhead)....		6	0	2	
At Public Meeting		2	2	7	
			24	2	9
Deduct Expences		2	2	0	
			22	0	9
Bristol Society	per W. Plenderleath, Esq.	.....	61	9	10
Bristol Ladies' Do.	per Do.	.....	77	10	8
Corsham, Wilts.	(Rev. J. K. Whish, Vicar) collection after				
	a Sermon per Rev. C. S. Hawtrey		12	14	6
Hackney and Clapton Society,	per Mrs. J. G. Barker	.....	4	18	0
Huddersfield Ladies' Do.	per Mrs. J. Coates	.....	24	11	0
Laycock, Wilts.	(Rev. Jas. Paley, Vicar) collection after a				
	Sermon, per Rev. C. S. Hawtrey		5	16	2
Melton Mowbray Ladies' Soc.	per Miss Ford	.....	22	0	0
Spalding, Lincolnshire, Do.	per Mrs. Gates	.....	5	0	0
Thorne Ladies' Do.	per Miss E. Benson	..	1	9	6

FOR HEBREW TESTAMENT FUND.

A. M. G.	per Bristol Society	.....	3	0	0
Brettell, Mr. Thomas,	per Do.	.....	1	1	0
Friend,	per Bristol Ladies'	.....	1	1	0
X Y.	per Mr. Amici	.....	1	1	0
Paley, Rev. Jas. Vicar of Laycock, Wilts.	.....	<i>Annual</i>	1	1	0
Boston, America,	per Miss H. Adams	.....	100	0	0

BUILDING FUND FOR SCHOOLS.

Hans Town Ladies' Society, per Mrs. Longley, (for Female School)	4	0	9
Remmington, Miss	1	1	0
Jennings, Miss, Newton, Montgomeryshire, per Mrs. Jennings	1	1	0
Collected by the Hon. Miss Louisa Powis, Clifton, per Rev. Mr.			
Hawtrey.	17	0	0
Coote, Miss, Clifton, per Rev. Mr. Hawtrey	1	1	0

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